THE MISSIONARY

HERALD

AT HOME AND ABROAD

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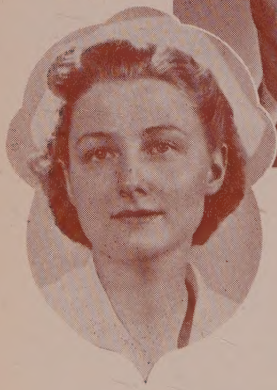

The Rev. and Mrs.
Lawrence W. Henderson

Needed: 176

GLOBAL-MINDED

Young People

Here are representatives of the 50 young people who have been appointed foreign missionaries of our Congregational Christian Churches during the past 18 months. Of the total 176 new missionaries needed, the American Board expects to appoint this year 13 medical missionaries, 10 evangelists, and 32 educationalists. Will you be one or will you help support one in order that Christ's ministry may be extended around the World?

LOY L. LONG, *Candidate Secretary of the American Board for Foreign Missions*
14 BEACON STREET, BOSTON 8, MASSACHUSETTS

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIII MAY, 1947 No. 5

Editor: ANDREW VANCE MCCRACKEN

IN this issue we present the impressions of a world tour of Congregational Christian missions—prepared by Pattie Lee Coghill of the Missions Council and the staffs of *The Missionary Herald* and the American Board for Foreign Missions.

Miss Coghill returned recently from a visit to many of our mission stations. We are deeply indebted to our missionaries around the world whose letters were an invaluable source of information in the preparation of this issue.

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Cover Illustration: Mrs. David M. Stowe of our China Mission

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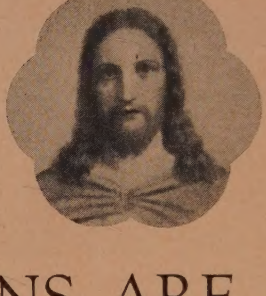


MISSIONS ARE PEOPLE

"THE STORY OF PROTESTANT MISSIONS IS THE INFLUENCE OF PERSONALITY UPON INDIVIDUALS AND COMMUNITIES."

WILLIAM ERNEST HOCKING

What are people? Need we ask? Yes, we need to ask today. For our world is forgetting people—thinking in terms of organizations, agencies, movements. It is forgetting people—concerning itself with classes, ideologies, races. Yet people—the children of God—are the stuff of which life is made.

What are missions? Need we ask? Yes, we need to ask today. For the meaning of missions has become obscured. Today we are sending abroad political missions, military missions, economic missions. So, the very name—Christian missions—needs rescue from this confusion, and their function as personalized forces of evangelism clarified.

Missions are people! They are people of spiritual excellence and gentle friendliness who are sent to serve others "in His name and for their sake." They are people of Christian courage and high intelligence who will go, have gone, must go in the spirit of the Christ because other people want them, need them and call for them. They must go—entering without violence the texture of other people's living and transforming it from within—because they are the people of Christ, the Compassionate.

Missions are individuals! They are infinitely precious persons—persons who need, persons who answer need; persons who call, persons who answer their call; persons who suffer, persons who love with penetrating sympathy; a great multitude of persons, giving and receiving, serving and being served, loving and being loved in the name of Christ, the Redeemer.

WANTED: PEOPLE

It all boils down to this: Wanted—People. People to go everywhere—people with healing, inspiration and knowledge as their equipment—to win and serve other people. Wanted: People—people constrained by the force of love to pit themselves in every corner of the earth against the suicidal trends and forces of our times.

Here are some of the specialized people most urgently needed on the foreign field at this very moment:

Fifteen physicians are needed immediately for our mission hospitals. They are needed to carry on the work of physical and psychical therapy. This is fundamental to the Christian gospel. Humanity is sick. "Is there no balm in Gilead? Is there no physician there? If so, why has not the hurt of the people been healed?"

Nineteen ordained ministers are needed at once at various mission stations! Political threats, economic pressures, secular teaching will not do. If the world is to be saved in the present crisis it will be saved, so far as ideas and persuasion can save it, through "the foolishness of preaching." Evangelism is essential. The development of Christian communities in every land and nation is fundamental to the whole task.

Six Christian businessmen are needed as soon as possible to serve as treasurers of mission institutions, to manage and oversee the administration of buildings and other properties. Here is a chance to employ financial and executive acumen in the work of Christ's church; a chance to apply business skills to the promotion of the Christian way of life.

To sum up, our thirteen missions are calling today for a total of 176 new missionaries to reinforce our ministry of healing and teaching throughout the world.

The Survey Committee of our General Council has granted our American Board for Foreign Missions the privilege of devoting $247,850 of the Increased Apportionment Giving of our Postwar Emergency Program funds to send and maintain new missionaries at strategic postwar stations. The appeal and the challenge are incredibly great. A response proportionate to the opportunity will make ample funds immediately available to our American Board for Foreign Missions for prosecution of plans.

In these days of inflation, you can't buy much for $2.48—but if you, along with the other 99,999 subscribers to *The Missionary Herald*, send a check for only $2.48 each, the total of $247,850 required to send and maintain these most urgently needed people on the field will be on hand. Send your check for a minimum of $2.48 for *new missionaries* today to Harold B. Belcher, Treasurer, American Board for Foreign Missions, 14 Beacon Street, Boston 8, Mass.

THE FAR-FLUNG ISLES

"GRATEFUL FOR ALL THAT YOUR MISSIONARIES HAVE DONE, I HOPE THAT MORE WILL COME TO AID US IN THESE DAYS."

PRESIDENT MANUEL ROXAS

In the great Pacific world so recently drawn into the international spotlight and so recently made free by the forces of liberation, millions of people are tasting now for the first time all the sweetness—and the bitterness—of individual and social responsibility.

In an obscure fishing village of the Philippines called Linga, on the shore of huge Laguna Lake, lives Elisa Landasan. And in Linga lives a people's church, grown from a seed sent out and planted by American Christian churches in days gone by, but sustained and cultivated through the years of change, and kept alive by loyal Filipino members despite the wrack and ruin of the war which was waged so furiously.

Now, with political freedom an accomplished fact, the church in Linga and its loyal members like Elisa Landasan have a chance to move forward toward that greater freedom which belongs to those who know and love the Christian way of life. And, as the Philippine government and economy will depend for years to come upon American cooperation, so will our mission churches and institutions—crippled and impoverished by the ruthless invasion.

Listen to Elisa state her case as she did to the members of a special American deputation—sent to the Philippines to appraise their needs:

"Here in our church today you see mostly women and children. That is

SOUTH PACIFIC MISSION

MICRONESIA

Clarence S. and Mrs. Gillett **Eleanor Wilson**

PHILIPPINES

Elton W. and Mrs. Brown **David L. and Mrs. Hamm** **James F. and Mrs. McKinley**

E. Frances Thompson **Walter C. and Mrs. Tong** **Frank J. and Mrs. Woodward**

Missionaries-At-Large

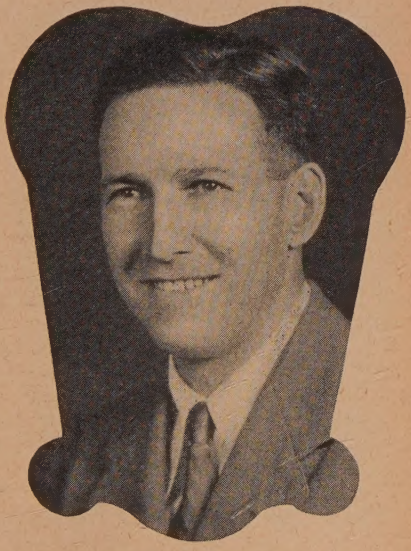
Frank C. and Mrs. Laubach

so because all but two of the men of our little church were brutally executed by the enemy. Now the women go out on the lake to find food for their children. And nobody has enough to eat.

"But we would go without food or clothing if we could have a fit place in which to worship. We love our little church. It is our chief hope, but it has fallen into ruin. You Americans have promised so much, but we have seen so little."

Such is the plight of so many of

E. Frances Thompson



Walter C. Tong

Clarence S. Gillett

James F. McKinley

our churches and so much of our work in the far-flung isles of the Pacific —centers of Christian activities scattered like good seed from island to island where the soil is fertile, hearts are open and minds are eager for the planting of Christ's love.

It was ninety-one years ago that our missionaries sailed aboard the first Morning Star—the Binghams, Gulicks, Snows and Sturges's. Although others had preceded them by a few years, a curtain more opaque than iron had separated these island-dwellers from the rest of mankind since the dawn of history. We helped

Mrs. Clarence S. Gillett

to lift that curtain and there stood revealed a poor, abject people. "I thought I was prepared for all the hardships I should meet," wrote one of those first missionaries, "but the question came to me again and again, 'How can I endure life for months and years amid such surroundings as these?' And my heart went down, down, lower than my boots."

Yet, through the patient, understanding effort of our representatives —financed and prayed for by our

churches back home—the light of understanding began to shine in many faces, the glow of health in many bodies, and the flame of faith in many hearts.

Today, we must carry on, and our opportunity is vastly greater than ever before. The pioneering work has been well done. It is for us to complete it. For if we do, the whole Pacific people will come to life in a new role: not that of puppets in the hands of power politics; not that of colonials; but as Christian people learning to be free not only of oppression from without, but from frustration and suppression within.

Frank J. Woodward

Eleanor Wilson

And Christian missions are better equipped than any other agency to prepare these people for that role.

But to make our missions count in these far-flung isles, more missionaries must be sent at once. Are there more like Frank C. Laubach? Certainly there are—if we church mem-

Frank C. Laubach

Send more new missionaries abroad by your gift now to the American Board in Boston.

bers send and support them. And who is Frank C. Laubach?

Thirty-two years ago Dr. Laubach sailed for Mindanao, a young man with "fire in his bones" like Jeremiah, with love in his heart like his Master's, with learning in his mind and with the Book in his hand.

Since then this obscure missionary has grown to be a figure of international renown. In his original location, the Philippines, and in many other lands, he and his wife

Mrs. David L. Hamm

have waged their unique campaign against illiteracy, until today they move from country to country—Congregational Christian missionaries-at-large—carrying and applying their own simple yet most effective of all known methods for helping people to master the ability to read—and to know Him, the Christ.

Are there more like Eleanor Wilson? Certainly there are—if we church members send them and support them. And who is Eleanor Wilson?

In 1936 Miss Wilson, a Congregational Christian missionary since 1925, went to the Caroline Islands to teach in our school at Kusaie, a school to which came boys and girls from other coral atolls many miles away. Little did Eleanor Wilson or any of us dream that these remote islands would so soon become the battleground of contending empires.

But now Miss Wilson, who was the last American woman to leave the Marshall and Caroline Islands when war struck, is back with the people she loves—conducting services, supervising the rehabilitation of the work and helping to make history out there in the new Pacific.

Are there more like Walter C. Tong? Certainly there are—if we church members send them and support them. And who is Walter C. Tong?

When a few years ago, we sang, "Our fathers, chained in prisons dark," it seemed as if the days were gone forever when people, for their Christian convictions, would have to go to jail!

But Walter C. Tong knows all about internment camps. He spent three years in them—after the invader struck in the South Pacific. Released in 1945, Mr. Tong came to America for a short recuperation—then returned to Davao in the Philippines.

Davao! A name of terror to the western world, but for Walter Tong it is just another name for opportunity. By auto, by boat or even raft, and by foot, he goes among the villages, visiting our Filipino churches, schools and the untouched people in the hills. He literally pervades the country with the healing spirit of Christ which he so well incarnates. He belongs to the people, and they belong to him.

World history is in the making out there in the New Pacific. The United States is setting up political and military controls. The crucial question is: Shall Christ and his way of life be established also?

AS THE SLEEPER WAKES

"THE MISSIONARY IS RESPONSIBLE FOR THE RESPECT THE AVERAGE CHINESE HAS TODAY FOR THE WHITE MAN."

SATURDAY EVENING POST

Not so long ago, China was spoken of as a "pacifist nation." Here was a people, ancient in culture, rich in tradition, profound in wisdom, and astronomical in number, which had withstood every invasion and had absorbed the invaders for hundreds and thousands of years.

Though among themselves they might fight, and though native "war lords" might arise, even their fighting had a desultory character; for their chief concern was with classical learning at the top and with cultivation of the soil among the masses.

But China was awakened, very abruptly, by disturbing forces from outside. The western empires thrust in upon the eastern world. The eastern world turned over, tried to go back to its long sleep, then gave up and started putting on new western clothes. This was not easy in China; but at length the new clothing, rather a bad fit, became regular attire for public appearance—though the old costumes were still worn in privacy. Change was slow but certain.

Today, China is no longer a "pacifist nation." It is a nation under arms. The Japanese invasion has turned out to be a turning point. The Chinese problem is the same problem, precisely, as that of the entire world. China, too, is getting ready, somehow, like the rest of us, for the Atomic Age.

The Christian faith and way of life grew up in China along with the other features of western imperial and industrial civilization. The good seed was sown, and sprang up, along

CHINA MISSION

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SHAOWU MISSION

Richard L. and Mrs. Jackson — George W. and Mrs. Shepherd — Frances L. Whitaker

SOUTH CHINA

Edna Lowrey

with the tares. Missions, which are people of gentle friendliness and high intelligence, went to China at about the same time as western merchandise and machine guns, which are power. The force of love made itself felt humanely at the very time when the love of domination began to exercise its blighting effects. And this is the situation now: missions versus mammon; creativity versus corruption; redemption versus ruthlessness; and new life versus new

Mrs. Herbert A. Thompson

Albert L. Faurot

forms of death in this Atomic Age!

But Christian evangelism and Christian education are playing a better and nobler part than ever, since, in China especially, the people are weary of worn-out shibboleths and are ready for good news.

When, during the intolerable occupation by Japanese armies, our missionaries so completely identified themselves with China's plight and showed themselves ready to share in China's fate, they won the victory that overcomes the world.

Driven by the force of love they piled belongings, books and equipment on rickshas—to trek overland with their students, sometimes more than a thousand miles, to set up their classrooms, churches and hospitals in abandoned temples, caves and warehouses. Facing disease, privation and even death, these unheralded

Mrs. William Satterthwaite

Harold W. Robinson

Albert C. Hausske

heroes and heroines gained the reverent and eternal gratitude of the beleaguered nation.

"It seems to me," declares an American journalist in a recent issue of *The Saturday Evening Post*, "that the foreign missionary is largely responsible for the continued respect the average Chinese has today for the white man."

When Laura B. Cross and her missionary group returned to Bridgman Academy, which boasts a new

Grace M. Boynton

enrolment of over 900, the old Chinese gateman rushed forward to greet them. "Oh, you've come back!" he exclaimed.

"Oh, you've come back!"—above all the fears and anxieties, deeper than the sense of insecurity, more compelling than the power of chaos, or the forces of disintegration, this all-pervading trust reaches out to those whose motives are pure and whose aims are generous: "Oh, you've come back!"

With statesmanlike analysis and with mature knowledge, Lucius C. Porter, one of our long-term missionaries in China, sees the mission of Christ in a perspective of world travail, both past and present.

"Christian missions," he writes, "have given the earliest concrete and realistic expression to the ideals of world brotherhood, have leavened public opinion and have indirectly, at least, stimulated many of the other factors which have produced world

Mrs. E. Walter Smith

consciousness. Christianity and Christian missions pioneered in internationalism and looked forward to the goal of a world order, and in most cases were first in this field of moral understanding. My evidence is taken from China because my life has been spent in that land."

Roderick Scott, our missionary

Adopt a missionary as your church project. Write to J. E. Walter, 14 Beacon St., Boston.

Raymond B. Blakney

William Satterthwaite

David M. Stowe

Mrs. Harold W. Robinson

philosopher in China, turns the light upon what appears to be the confused darkness of China today. But Dr. Scott finds a "new spirit" in China, more than "merely the reaction of a great though unawakened people to the stimulus of difficulty and the last stand of human nature against overwhelming obstacles." And in this new spirit of China, Dr. Scott sees the following qualities and motives which are not Chinese, but Christian!

First, a manifestation of the moral

Helen H. Smith

will and therefore a repudiation of fatalism.

Secondly, a growing response to the Christian ideal of community.

Thirdly, the ideal of personality—the ideal of persons as persons which is uniquely Christian.

And these three emergent characteristics of contemporary China, Dr. Scott states, indicate a trend far profounder than the ebb and flow of the tides of civil war. It is a tide

Strengthen their work by a check today to the American Board, 14 Beacon St., Boston.

Missionaries needed! Write to Loy L. Long, 14 Beacon Street, Boston, for information.

"too full for sound or foam," coming "from out the boundless deep" to bear humanity forward to the Kingdom of God.

Our Christian missions in China, as our missionary philosopher sees them, "are vast bridgeheads of an expanding world Christianity, and it is our opportunity as Congregational Chris-

Mrs. Raymond H. Giffin

tians, through our Postwar Emergency Program, to widen these bridgeheads which will contribute greatly to the final fulfillment of that future destiny in world affairs which the Chinese both desire and deserve."

As the sleeper wakes? He is already stirring. And shall he, when fully roused, awaken to frustration, or to "the knowledge of our Lord and of his Christ" in which there is perfect freedom, love and creative joy? What is your answer, Congregational Christians? Here is an opportunity for each one of us to do something significant.

Earle H. Ballou

Helen Dizney

KINDRED SPIRITS

"THE FINEST TYPE OF AMERICANS WE HAVE ABROAD ARE THE MISSIONARIES OF THE CROSS."

FRANKLIN D. ROOSEVELT

"I believe that we, though usually so absorbed in the work of the day that we do not consciously hold onto such long thoughts, are laboring with the conviction that we are building, under God, a brotherhood of kindred spirits which will withstand the worst onslaughts that might come during this Atomic Age."

Thus write Howard and Elsie Schomer from Chambon-sur-Lignon in France. There they are at work in the midst of a Protestant people discouraged in the aftermath of two world wars.

"It seems," state the Schomers, "that the moral and spiritual level of the nations is not equal to the attainment of a common life of order and serenity except upon the common ground of their crowded cemeteries."

Only in love could so devastating an indictment be made without insult to the human spirit. But the Schomers, as do our representatives all over the world, write and live and work in the spirit of love.

Who are Howard and Elsie Schomer? How did they get to Chambon-sur-Lignon? And what are they doing there?

As soon as the instruments of destruction had ceased, in Europe, to perform their incredible horror, two Protestant French pastors of the Protestant Huguenot tradition arrived in the United States to lay before our churches a plan they had conceived for a living center of Protestant faith in France—a place

of healing and reconciliation to be located in Chambon-sur-Lignon in the Cévennes, near the headwaters of the Loire.

The project caught the imagination of our Congregational Christian Fellowship. Our American Board for Foreign Missions and our Committee for War Victims and Reconstruction responded. And the Schomers, Howard and Elsie, hearing of this, expressed their eagerness to be sent.

Once there, they found a work prepared for them by human need—needs of the body, mind and spirit. There is a great church at Chambon, and Howard is one of the ministers of the church. There is a college at Chambon—Le Collège Cévenol—and Howard and Elsie are members of the faculty. In the community, they help build new areas and kinds of fellowship. Food-boxes arrive from America—the Schomers share these

Mrs. Howard F. Schomer

Howard F. Schomer

with their people. Clothing arrives—it is passed around. Elsie, a musician, teaches the children. She started a program of recreation for the children and young people. Her house is open at all times to guests and visitors—a radiant center of goodwill. And this is missions!

"It is just such fertile faith as these people of Chambon possess," writes Elsie Schomer, a trained sociologist, "which alone will enable the architects of world government to achieve any part of their political and social plans, and it is a deep privilege to help build here a colony of that perfect universal order of God."

"A common life of order and serenity"—outside of cemeteries—can be achieved in our time, but only through the healing and recreating service of those, like Howard and Elsie Schomer, who trust in Him who entered the tomb of human despair that he might lift all mankind by his victory to a life of peace.

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BIRTH OF A NATION

"MISSIONARIES ARE THE TRUE SERVANTS OF HUMANITY, THEIR INFLUENCE FAR EXCEEDING THE CONFINES OF RACE OR CREED."

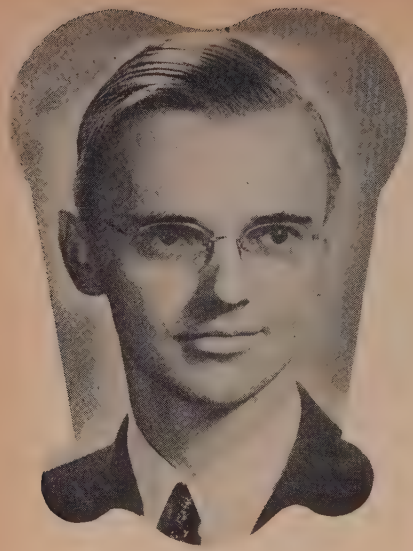
HERBERT HOOVER

"We are lucky to be here during the birth of this great nation," writes Oline E. Nicholson, General Supervisor of handcraft and industrial work in three Congregational Christian schools in Madura, India.

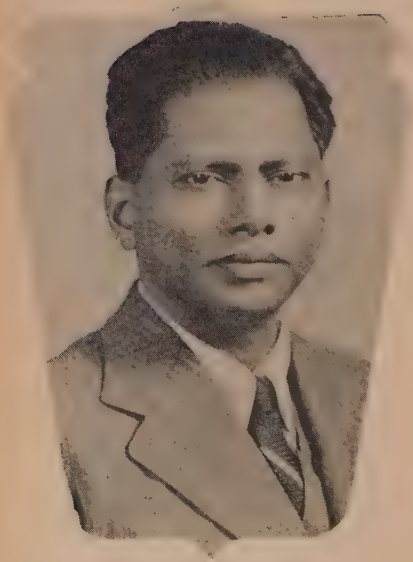
It seems hardly correct to speak of the new freedom that has come to India as "the birth of a nation." India was a nation long before any European nation had emerged—and thousands of years before Europe discovered America. Yet, as a part of modern history, it is so.

But birth does not guarantee a happy life or a successful one. Already the joys of liberty are being strained by inner strife. For, while 265,000,000 Indians out of the total 400,000,000 are Hindus, there are 90,000,000 Moslems of great vigor and intrepidity who do not choose to merge and lose their identity in the Hindu mass. Thus, before political independence has passed its infancy, a cultural conflict splits the Indian personality at least in half—while smaller groups demand their inalienable rights.

Political affiliation in India is largely and traditionally a matter of religious creed. Thus the two great parties represent Hindu and Moslem interests and points of view. The Indian National Congress, founded in 1885, is Hindu-dominated. The Moslem League, set up in 1906, is strictly what its name implies. The National Congress wants complete Indian unity under a single political



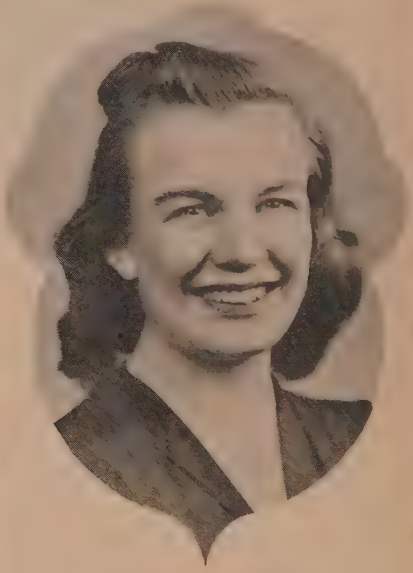
David K. Weimer



Sabapathy Kulandran

authority. The Moslems want Pakistan—a special arrangement whereby they maintain self-rule.

Though Gandhi has insisted on nonviolence and has to a remarkable extent been able to enforce it by sheer moral power, great riots have lately broken out. Thousands have been killed. Tensions have grown more taut. The birth-pangs of a nation with a population second only to China, potentially one of the great powers of earth, are the more agoniz-



Mrs. Robert C. H. Mueller

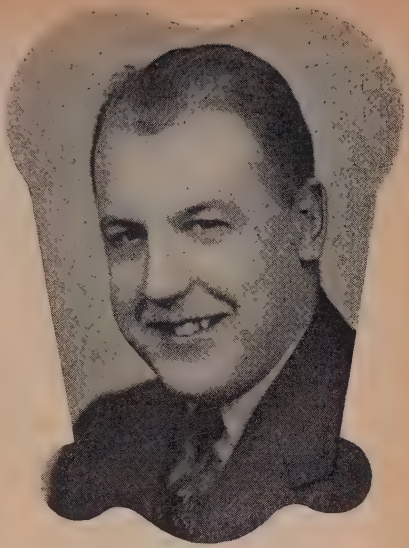
ing because they have been so long in coming.

Hatred and goodwill are strangely mixed in India; frustration and exalted faith have long been brothers in that fabulous land. And they have lived for all of fifty centuries together.

India lifts her soul to the Infinite and degrades the outcastes to the dust. She worships the spirit of ascetic poverty and provides unbelievable luxuries to her native

princes. Sixty million of her people belong to a kind of unrecognized democracy of despair, while 200,000,000 live with more or less self-respect in the tightest caste system ever known. India is a land of latent conflict overlaid by arbitrary custom.

In the midst of this incredible social pattern, about 8,000,000 Christians are striving to work out their way of life. It is not precisely the Christian way of life as established in Europe and America. Christianity



Robert C. H. Mueller

Mrs. James R. Smucker

in India, outside of the formalized western stereotype that certain European residents brought with them, is a developing, living force and, as such, a binding force in a new kind of Indian society. It draws upon the healthiest, finest, most reasonable and most beautiful aspects of traditional Indian culture—infusing these

Support these missionaries by increased giving through your local Every Member Canvass.

James R. Smucker

Mrs. Emmons E. White

Edward L. Nolting

elements with the distinctly Judeo-Christian spirit and attitude: the attitude and spirit of the Hebrew prophets who defined the messianic mission in the figure of the Suffering Servant; in the attitude and spirit of Jesus, who took it upon himself to incarnate that figure and to carry out that mission in his own person.

What this Christian leaven in the vast lump of Indian humanity may ultimately mean for the future of

Mrs. David K. Weimer

India is nothing more nor less than the redemption of the Indian people and the restoration of a great culture to its rightful position of dignity and leadership in our emergent democratic world.

India has been largely illiterate. But our Frank C. Laubach—literacy expert—has been there to help our educators in their fight against illiteracy. And he declares that in every provincial state and province, provincial governments, city governments and Christian missions are working hand in hand on the problem. One hundred million have already been stirred with a new longing that

India never felt before: the desire to read and write. They need our help through our missionaries in accomplishing this elementary but titanic task.

The combination of practical concern and spiritual-moral idealism that is the unique characteristic of true Christianity has had extraordinary bearing upon the missionary activity in that land. The status of women has changed almost over-

Miriam D. Brown

night. Child marriage has become a crime. New villages have been organized and set up, with healthy sites and decent sanitation. And all this while the mind and soul are fed with Christian truth.

Christian hospitals, schools and churches are, of course, most typical of our missionary efforts in India. Education is both classical and functional. The Bible is added to the list of "must" books and reading is given a new scope. Plagues of cholera and

Send more new missionaries abroad by your gift now to the American Board in Boston.

Mrs. Joseph L. Moulton

Joseph L. Moulton

malaria—both preventable—are eradicated by simple rules of public health. Christian clinics are established everywhere possible and the great hope now is that soon they will exist in as many villages as possible near our mission centers.

So, while India is born or reborn as a political entity with independence and as all the symptoms of inherent revolution press onward for world attention—our missions, which are people—do their Christian therapeutic work.

We must have more of them—more missionaries of all special skills and more special projects of all sorts.

We are inclined to think of the nineteenth century as the great missionary age. So it was—one of the greatest. But now as we enter the second half of the twentieth century we can see that what was great in the nineteenth century can be, should be, will be no more than the beginning—if only we discern the signs of our times.

For politics, standing alone, has shown its bankruptcy. Economic evolution has devoluted into economic chaos. Cultural traditions, supported solely by custom, are disintegrating. And yet faith and hope and love remain—faith in the messianic hope, and hope for the coming rule of love.

There is no land to be compared with India as a ground for mature Christian development in our day. There is no land where, devoid of Christian influence, a calamity on a vaster scale is so inescapable. What does this mean to us? The answer to that question depends upon our sense of what life means, upon our standard of values, upon our feeling of identification through Christ with people everywhere. What is your answer? Send your gift to the American Board for Foreign Missions.

Dr. and Mrs. Edward W. Wilder and Family

ENDLESS FASCINATION

"PIONEER MISSIONARIES ARE LIKE MORNING STARS. THE LORD HATH WROUGHT GREAT GLORY BY THEM."

DAVID LIVINGSTONE

"The Mexicans have completely won me. Handsome of feature and physique, their faces show a tranquility which our Nordic ones lack. They are kindly and generous—quiet. One's heart goes out to them, for few people have suffered so much as they. It is a place of endless fascination." So writes one of our discriminating ministers who went to Mexico that he might serve these people south of the Rio Grande.

It is to most of us an undiscovered country: near, but far. Yet, Professor F. S. C. Northrop, in his monumental book, *The Meeting of East and West*, starts with a magnificent study of Mexico which reveals, as does no other description written in the United States, the meaning both to history and to religious culture of this bordering nation.

For, in Mexico, a beautiful en-

MEXICO MISSION

Malcolm S. and Mrs. Hayes **Lawrence L. and Mrs. Stanton** **Margarita Wright**

Lawrence L. Stanton

vironment and a gifted people have gestated together in the creation of one segment of the new world-order which, God pleasing, shall emerge from these chaotic times.

"There must be many builders," declares Professor Ralph Barton Perry, "each with his own skill, and each with his own assignment. We must make a polity, a culture and a religion suited to the spaciousness of the new world structure. Its architecture is moral—a system of harmony and coöperation. This broad architectural design, suited to its general function and to which all other institutions must conform, is entrusted to that institution which is called conscience."

Among the builders called for by Professor Perry, and in their foremost ranks, will be those whose chief skill lies in the development of conscience —"its emotional attitudes, dispositions to performance and habits of action, in which the inclusive good of all is set above the exclusive good of each." And what is this?

This is the Christian conscience, typified in the purest Protestant tradition. It is not in conflict with Roman Catholic authority but, rather, complementary to it—the kind of conscience which, when it matures, establishes authority within each individual character and renders outside authority unnecessary. Nor is this type of conscience in any conflict with the indigenous culture which the Mexicans have created; but is, rather, an enrichment of it, and a way of reproducing its aesthetic values within each personality, so that the individual appropriates those values for himself and thus intensifies them in every act of daily Christian life and experience.

To this end our hitherto courageous but never too strongly supported Congregational Christian mission in Mexico addresses itself. We must strengthen it, enlarge its personnel and specify its program in broader

Malcolm S. Hayes

Adopt a missionary as your church project. Write to J. E. Walter, 14 Beacon St., Boston.

outline, with the well-being of each Mexican in mind.

With proper reinvigoration and rehabilitation, as in our outstanding *Instituto Colon* in Guadalajara, we are making a fresh and promising start; for the school is now overflowing with students and, with repairs already made through funds from our Postwar Emergency Program, it is equipped to accommodate more of the girls who wish to take advantage of what our faculty and our facilities have to offer.

Just seventy-five years ago, J. L. Stevens and David F. Watkins were commissioned for Mexico by our American Board for Foreign Missions. An era of unhappy strife between the Roman Catholic and our Protestant forces ensued, with sad effects upon everyone concerned.

Mrs. Malcolm S. Hayes

Margarita Wright

That era is passing, and with it the bitterness of many old hostilities. For we see more and more clearly that missions are people—and if so, our Congregational Christian mission in Mexico, as in every other land, is not a drive for religious ascendancy and power, but an invitation to all people of goodwill; not an effort to proselytize, but a prophetic enterprise aimed at the enlargement of life for everyone whatever his race or creed or color may be.

Today, the major responsibility of our Fellowship upon the Mexican field rests with five Americans: Margarita Wright, Connie and Larry Stanton, Lois and Malcolm Hayes. They and their Mexican associates are proving themselves pioneers in a new departure—the newly invigorated movement of Christ's spirit across the face of the earth, across every national boundary and across the border that lies between the life of people in old Mexico and of people in the United States.

JAPAN MISSION

Frank and Mrs. Cary — Frances B. Clapp — Angie Crew — Charlotte B. DeForest

Darley and Mrs. Downs — Sarah M. Field — Clark P. and Mrs. Garman — Alice E. Gwinn

Esther L. Hibbard — Edith E. Husted — William Q. and Mrs. McKnight — Katharine Merrill

Sherwood F. and Mrs. Moran — Grace H. Stowe — Mrs. William P. Woodard

Under Appointment

Robert H. and Mrs. Grant — John G. Young

SIGNIFICANT DATES IN JAPAN MISSION

1869
Japan Mission established by Daniel Crosby Greene

1874
The Kumiai (Congregational) Church founded

1887
Firs nurses' training school in the Far East opened in Kyoto by Dr. John Berry and Linda Richards, R.N

1911
Opening of Kumiai work in Korea

1922
Kumiai Churches took over control of evangelistic work in Japan

1931
American Board for Foreign Missions assumed responsibility for the mission to Japan of the Christian Church and the two missions were united in their work

1936
The Japan Mission was dissolved as an administrative body, and its few remaining functions taken over by a Japan Commission of three members appointed by and directly responsible to the American Board

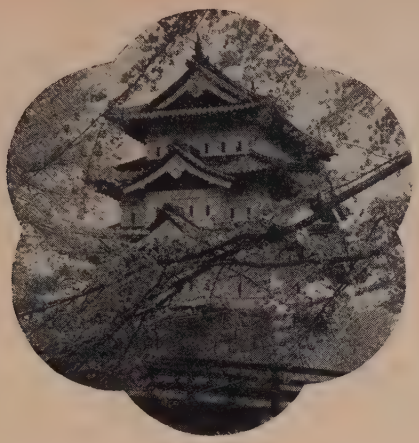
1936
The Japan Commission was made responsible for the administration of the work in Micronesia on a similar basis, but the work in Micronesia continued as a separate unit

1937
The Sino-Japanese War began

1941
The Kumiai Church joined the new United Church of Christ in Japan

1941
Our Congregational Christian missionaries in Japan requested to "take early furloughs"

1947
Call for new missionaries in Japan



JAPAN OF TOMORROW

"THE MISSIONARY IS ONE OF THE MOST EFFECTIVE AGENTS IN THIS ENTERPRISE OF ETHICAL AND INTERNATIONAL ADVANCE."

GENERAL MacARTHUR

There have been three Japans within a century: the Japan of myth and romance; the Japan of might and militarism; and the Japan of MacArthur—broken, confused and ready for light and leadership.

Our first Congregational Christian missionaries went to Japan in her feudal afterglow and labored to modernize her life according to the Christian pattern.

Their efforts were not in vain, although the Japanese did appear to vault from their feudal dignity to slavish worship and appropriation of the worst elements in our modern western civilization. Even so, Christian Japan, small in the aggregate but significant in effect, maintained itself against the stark nakedness of the Japanese lust for power.

And now, the lust for power having been frustrated as no empire's lust has been frustrated since Hannibal, the Christian Japanese are asserting themselves, quietly but firmly, capable of taking a large place in the reconstruction. And General MacArthur is giving much encouragement to Christian Japan. "Never has there been a time and place in all history," the General has stated, "when authentic Christian faith and ethics have had so extraordinary an opportunity as today among the Japanese people."

During the war years the iron hand of propaganda and oppression bore down so heavily upon the Christian community in Japan that it is to be wondered at that Christianity was able to survive. Church services

Alice E. Cary

Mrs. Sherwood F. Moran

were restricted to a minimum; the libraries of Christians were burned; Bibles and hymnbooks were destroyed; few churches remained undamaged for worship after the "flowers of fire from heaven" (as the Japanese described the bombs) had wrought their havoc; ministers and Christian workers were harrassed by the police; and every other sort of obstacle, including subtle under-

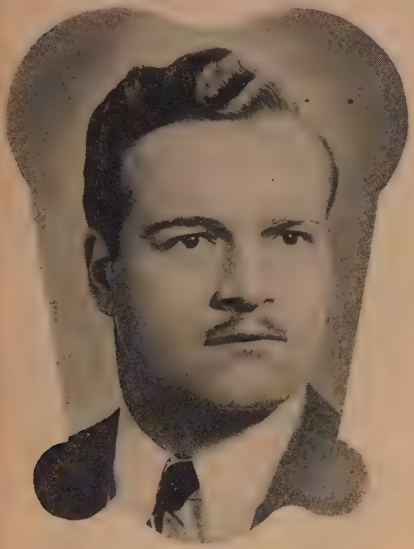
Sherwood F. Moran

cutting by certain Buddhist and Shinto priests, confronted the Christians of Japan.

The reaction after surrender was startling. The Christian deputation to Japan in 1945, of which our Douglas Horton was chairman, found instead of expected popular resentment against Americans that the people's anger had turned against the Japanese military whom they blamed, and rightly, for their misfortunes.

"It is our conviction," the deputation reported, "that the situation in Japan presents an unparalleled opportunity for aggressive evangelism."

The policy of the American occupation has been not to force American customs and ways of life upon the Japanese, but rather to infiltrate into Japanese thinking some conceptions of functional democracy. And General MacArthur has held up the Christian missionary as one of the most effective agents in this enterprise of ethical and international advance. Early in his administration



Robert H. Grant

he called for one thousand missionaries. While this number has not been sent to Japan, Protestant missionaries are being sent as fast as ways and means are found, and more —many more—must be sent.

"We need our full prewar quota of missionaries," writes Alice E. Cary, a Congregational Christian missionary in Japan since 1917, and now Secretary of our American Board for Japan. "The tasks are great. Our

Strengthen their work by a check today to the American Board, 14 Beacon St., Boston.

Mrs. Robert H. Grant

Charlotte B. DeForest

Mrs. Darley Downs

Angie Crew

Japanese friends need the encouragement of a friendly shoulder at the wheel as they try to carry forward. We are wanted and we are needed.

"Not only are our former missionaries needed, but also young, enthusiastic, vigorous new missionaries—living expressions of the very best we have to offer from our churches in the United States. Our Japanese friends are counting on you in our

Darley Downs

Congregational Christian churches in the United States to send such young people to them and are waiting eagerly and impatiently to welcome as many as you will send."

If, by sending our representatives of the Christian faith to Japan and by restoring and developing the entire Christian mission in Japan, the authentic Christian faith and way of life, based on commitment to the power of love and the repudiation of the love of power, can become with-

out more delay the formative and redemptive element in Japanese reconstruction, the whole world and all the world's people will be enormously better off than at the present or in the past.

The task of missions is, accordingly, not only humane but historically imperative. The strategy and the effectiveness of Christian missions in Japan today is of concern

Frank Cary

Frances B. Clapp

to all generations to come. And the extent of our support of missions in Japan will be the determining factor.

"The greatest opportunity in the history of our nation for a Christian advance faces us today," cables Michio Kozaki, Moderator of the United Church of Christ in Japan. Shall we help by sending our Congregational Christian missionaries? Your gift today is your answer!

Missionaries needed! Write to Loy L. Long, 14 Beacon Street, Boston, for information.

President Hatanaka of Kobe College and President Kanzalsi of Kansei Galsuin

NEAR EAST MISSION

J. Kingsley and Mrs. Birge — Everett C. and Mrs. Blake — Dorothy G. Blatter — Emily R. Block

J. Riggs and Mrs. Brewster — Alford and Mrs. Carleton — Carl C. and Mrs. Compton

Albert W. and Mrs. Dewey — Diantha L. Dewey — Edith L. Douglass — Adelaide S. Dwight

Sylvia T. Eddy — Clara A. Engle — Luther R. and Mrs. Fowle — Olive Greene

Cyril H. and Mrs. Haas — Anna Mae Helton — Saisie A. Hibbard — I. Mary Ingle

Merrill N. and Mrs. Isely — Elvesta T. Leslie — Alice P. Lindsley — Mabel E. Long

Gladys E. Lucas — James K. and Mrs. Lyman — Jessie E. Martin — Richard E. and Mrs. Maynard

Katharine M. Kent — Paul E. and Mrs. Nilson — William L. and Mrs. Nute — Ruth A. Parmelee

Theda B. Phelps — Ethel W. Putney — Ernest W. and Mrs. Riggs — John W. and Mrs. Scott

Lorrin A. and Mrs. Shepard — Benjamin F. and Mrs. Stoltzfus — C. Grace Towner

Walter B. and Mrs. Wiley — Alma S. Woodruff — William Sage and Mrs. Woolworth, Jr.

Harriet Yarrow

Associated with the Mission

Hazel E. Barnes — Margaret R. Blemker — Eilene M. Donner — Angeline Ducas

M. Naomi Foster — Yoshio Fukuyama — Eleanor V. Gants — Julie C. Hodges — Mae Kieliszek

Robert S. King, Jr. — George F. Miller, Jr. — Joan A. Reed — Charlotte B. Reid — Ruth E. Shinn

Joseph E. Stewart

Accepted Candidates

William L. and Mrs. Nute, Jr.

SIGNIFICANT EARLY DATES IN THE NEAR EAST MISSION

1820

Pliny Fisk and Levi Parsons arrived in Smyrna

1830

Mission to Greece begun by Jonas King

1830

Eli Smith and H. G. O. Dwight explored the interior of Turkey

1834

Nestorian Mission in Persia opened by Justin Perkins

1834

Cyprus Mission founded by Lorenzo Pease and James Thompson

CRADLE OF HISTORY

"MISSIONS HAVE BEEN THE SOURCES WHERE MANY THOUSANDS ACTIVE IN PUBLIC LIFE HAVE FOUND THEIR INSPIRATION."

SUMNER WELLES

The cradle of humanity is rocking again. It rocked in ancient times for the nurture of civilization when civilization was very young. It rocked time and again for the nurture of civilizations born out of those that were older. Now, when all civilizations have grown old, it rocks for one that is new—a civilization not limited to any area nor rooted in any particular race or tradition, but world-wide in the unlimited sense of being common to all mankind.

This cradle was first located in the valleys of the Tigris and Euphrates; and there it remained until in other valleys like the Nile, or on other "heart lands" like India, East Asia, Europe and the Western Hemisphere, new centers of culture and of power were established for the growth (and the destruction) of man's earthly dream.

Strangely, yet inevitably, the cradle has been returned to what we now call the Near East. Back where the Sumerians, the Babylonians, the Assyrians and the Persians of Old Testament days, raised their vast ambitions and created the capitals of empire in Turkey, Iran, Iraq and Palestine, the rebirth of ambition out of a complex of age-old traditions makes necessary a focus of concentrated attention such as has not been demanded for hundreds of years.

To understand the political and economic issues of our time it is absolutely necessary to know the meaning of the Near East in our

Paul E. Nilson

Alford Carleton

time. To solve the problems of today requires a knowledge of what Greece, Turkey, Iran, Iraq and Palestine are after and are up to now. This is the significance of the cradle-rocking that is going on at the eastern end of the Mediterranean Sea.

But such knowledge of current affairs and their meaning requires a prior knowledge of history, and not of secular history alone. For the

Mrs. Paul E. Nilson

Near East was also the cradle of religions—of three great on-going world-religions: Judaism, Christianity and Mohammedanism.

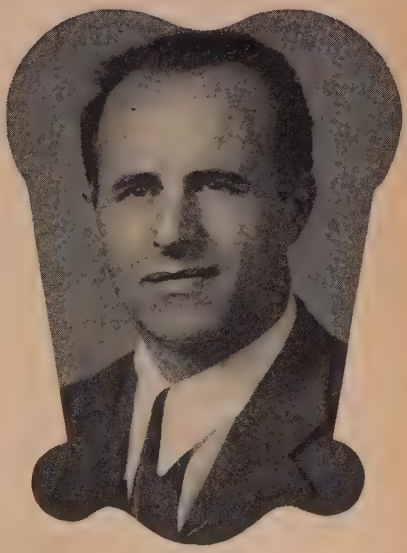
In fact, the religious history of the Near East is more significant than its political and economic history, since political and economic history in that region has been formed to a large extent by the religious loyalties and rivalries which have always been so powerful there. This is still true, despite the supreme importance attached in other parts of the world to the natural resources,

particularly oil, that the Near East can make available. Though the British, American and Russian powers are mainly concerned with political and economic controls, the people themselves are most deeply concerned about their religious faiths and cultures.

This is where our Christian missions come in. We, through our American Board for Foreign Missions, have stood by the Near East peoples through thick and thin. While their political and economic importance was still largely discounted by statesmen and business groups, our American Board for Foreign Missions thought their peoples important enough to warrant the largest possible investment of funds, of personnel and of organizational skill. It has produced results.

Mrs. Everett C. Blake

Lorrin A. Shepard



Everett C. Blake

Support these missionaries by increased giving through your local Every Member Canvass.

Harriet Yarrow

Clara A. Engle

And this is why so astute a diplomat as the Hon. Sumner Welles can say: "The United States has had greater influence in this area than is generally realized. For a long time past the activities of American missions have met with singular success. They have been the sources of liberal culture where many thousands now active in public life have found the inspiration they sought. For this

Merrill N. Isely

reason, the relations between this area and the United States have a solid character."

Consider the work of Lynda Goodsell Blake who, in 1928, as a young married woman, went out to Turkey. The mission consisted at that time of eight schools, an agricultural project, a social service center, a publication program and three hospitals—all imbued with the purpose and impelled by the force of love to help the people of Turkey toward a new way of life. In 1930 the great depression fell like a guillotine upon the

Turkish mission as it did on the entire missionary enterprise throughout the world. But Mr. and Mrs. Blake and their associates stood by, kept things going, survived the crisis. Now, they are ready to go forward—to maintain in Turkey, now a storm center of history, that significant quality of disinterested goodwill which, applied through every sort of personal and social creativity, can

Walter B. Wiley

Saisie A. Hibbard

at least help to cushion or to relieve the terrific tensions developing almost daily on that dangerous front.

"Send us men and women," Mrs. Blake writes, "that we may do the work we envision. But we want good, efficient schools. Therefore we must not have puny people and pinched pennies, but an able staff and adequate support. Our investment," she concludes, "is an investment in

Send more new missionaries abroad by your gift now to the American Board in Boston.

Ruth E. Shinn

Adopt a missionary as your church project. Write to J. E. Walter, 14 Beacon St., Boston.

world brotherhood that should stir the mind and heart of every far-seeking Congregational Christian."

Alford Carleton, a missionary of our Congregational Christian churches since 1924 and Principal of Aleppo College in Syria, is doing a job precisely calculated to keep American influence in that region from becoming merely a matter of power politics and of financial cupidity. In the student body of his institution are Moslems and Christians, Syrians, Armenians and Assyrians, Turks, Greeks and Iraqis. Many are sons of high government officials. Many are interested in applied science, particularly as this can help build up the skill and technology of their people so that they may keep apace of the better things in modern civilization. These will be, not narrow and bigoted provincials ready to come to terms for money with any astute representative of an ambitious foreign power, but personalities with a distinctly Christian outlook. They will be factors of immense importance in the growth, throughout the Near East, of a new culture which is inherently a part of the new world culture emerging wherever people of vision and Christian motives look forward to an Atomic Age.

INTELLIGENT GOODWILL

Ernest Wilson Riggs is President of Anatolia College in Saloniki, Greece. This is a truly great college, supported not only from America but by many outstanding leaders in the Near East and in Greece. It stands for the very best in Christian personal character and social advance. It is a center of intelligent goodwill in an environment seething and burning with hostilities, fears and desperate drives for power. It aims towards developing a new kind of Christian leader, in and for Greece: not the furtive, conspiratorial type often found today in the ranks of both "left" and "right"; not the hot-headed fanatic nor the shrewd and coldly cynical reactionary; but the person of mental health and of a high sense of values, competent to meet situations calmly but courageously, and to coördinate all his activities around the highest humane and Christian goals.

THE CHRISTIAN WAY

So, the cradle of history is rocking once again in that tradition-laden part of our beleaguered world. It is being rocked by many different hands, some brutal, some restless, some well-meaning but inept. Gigantic imperial and financial interests would like to take over the supervision of this cradle. And the only effective substitute for this is—frankly speaking—the Christian way of life.

At the present level, our Christian missions simply cannot do the job on a sufficiently large scale to make much of a dent upon the situation. But this level need not remain where it is.

Around the cradle of the new Near East a war of ideas and ideals is going on. But this ideological war is only a cover for the war of imperial ambition and of economic enterprise—the same old war that began when the kings of Sumeria, Babylon, Assyria and Persia went forth to battle—the same war that will always rage until the kind of thing that our missionaries are doing has been done on sufficient scale to reduce the power drives of ambitious men to a dying impulse in an era when the force of love has become the impelling force in personal and social living.

Strengthen their work by a check today to the American Board, 14 Beacon St., Boston.

UNREST ON THE VELD

"HOW IS IT THAT YOU AMERICANS HAVE NOT SENT YOUR MISSIONARIES SOONER TO TELL US IN AFRICA ALL THESE THINGS?"

AN AFRICAN CHIEF

Africa has always fascinated and repelled. The huge continent with 160,000,000 people living in its length and breadth means "black magic" to the reader of romantic tales. It means diamonds, gold, chrome, copper, manganese, cocoa, sisal, wool, corn, wheat and almost every other product for human use, to those whose enterprise drives them restlessly in search of wealth and trade. It once meant slaves. To Cecil Rhodes it meant empire.

But to the missionary it means people, people, people—a vast and seething throng of human beings to whom the healing, recreating force of Christian love and understanding is more important than any other value.

These people want that love and understanding—they feel its strength far off and are so eager to come closer to it that no distance is too great. To walk fifty miles, 100 miles, 250 miles, is to them nothing compared with the release they receive once they have gathered, many thousand strong—to hear the gospel from a missionary's lips. Frustration, exploitation, anxiety, disease fall away and are forgotten. Life takes on a new and incredible meaning.

What people have ever suffered as the Africans have suffered from the cupidity and the cruelty which have vitiated all the better aspects of western imperialism? Yet, what people have kept their courage, their self-respect and their faith in ultimate good, as have the Africans?

Our early Congregational Christian missionaries found the people of

AFRICA MISSION

EAST AFRICA MISSION

Ivy E. Craig — John P. and Mrs. Dysart — Mrs. Richard B. Hack — William T. and Mrs. Lawrence

Evelyn M. Lyman — John S. and Mrs. Marsh — Frank T. and Mrs. Meacham — Gertrude H. Merrill

Arthur J. and Mrs. Orner — Louise F. Torrence — William D. and Mrs. Webb

SOUTH AFRICA MISSION

Ralph L. and Mrs. Abraham — Mary A. Beals — Lee D. and Mrs. Bergsman

William R. and Mrs. Booth — Charlotte M. Brenneman — K. Robert and Mrs. Brueckner

Minnie E. Carter — Arthur F. and Mrs. Christofersen — Ruth C. Cowles — Ray E. and Mrs. Phillips

Lavinia Scott — Henry A. and Mrs. Stick — Alan B. and Mrs. Taylor — James D. and Mrs. Taylor

Nellie M. Walker — Agnes A. Wood

Associated with the Mission

Mabel A. Christofersen — Eric G. and Mrs. Wyatt

Under Appointment

Samuel T. and Mrs. Kaetzel — David H. and Mrs. Rubenstein

WEST CENTRAL AFRICA

Gladwyn M. and Mrs. Childs — Samuel B. and Mrs. Coles — E. Marie Crosby — F. Sidney and Mrs. Dart

Lauretta A. Dibble — Carl R. and Mrs. Dille — Mrs. Henry S. Hollenbeck — Mary W. Hurlbut

Florence C. Malcolm — H. C. and Mrs. McDowell — Aaron M. and Mrs. McMillan

Una J. Minto — Harriet M. Summerville — Mary Thomas — Duane V. and Mrs. Waln

Richard S. and Mrs. Webb

Associated with the Mission

Mary F. Cushman — M. Beth Torrey

Under Appointment

Lawrence W. and Mrs. Henderson — Maxwell M. and Mrs. Welch

Africa almost fabulously responsive. Somehow, some deep instinct in them rose up in response to the Christian message and the Christian way of life. For this same reason Africa now is restless; the promise of the missionary has roused great expectations in the African heart and mind. Nearly every significant African leader has been a Christian. In Christianity they thought they had found every answer to their need.

Ray E. Phillips

Mrs. Ray E. Phillips

But the promise, spoken to the ear, has failed them all too often in the hope. The gospel, preached so winsomely and lived so sincerely by our emissaries of Christ, seemed to be betrayed on every hand by others who, coming from Christian lands and professing personally to be Christians, appeared to forget the ethical implications of their gospel. Thus, disillusioned in their first spontaneous outburst of Christian idealism, scores of the finest contemporary Africans are casting about

Lee D. Bergsman

Mrs. Maxwell M. Welch

Charlotte M. Brenneman

for some other faith to live by—looking for hope and help where they think they may find it, turning in many cases to Communism. And others, even more profoundly disillusioned, are at the point of giving up all faith—reaching out pathetically for some straw of secular idealism to support them in the flood of modern life. For they will not go back to the old ways. They have

Arthur J. Orner

come out into the light. But will this light be that of Christ, or that of the red torch, or the garish white-lights of secular modernism? These many lights shine across the sky of contemporary life. The people of Africa will follow after one or the other. Which shall it be?

In Africa today there is a man, sent by God via our Congregational Christian churches, whose name is Sam Coles. He is a man worth knowing about: an American from Alabama, and a graduate of Talladega College. At fourteen he began

to earn his own way, laboring in logging camps, on the railroad, or as a dairy hand. He worked his way through every step of education—grammar school to college. In 1922 he went as one of our missionaries to Africa, director of industrial and agricultural development in Galangue on the western coast. He dug to the tap-root of the problem. Here were people, existing under primitive con-

David H. Rubenstein

ditions in the status of "colonials" —superstitious, poor, diseased, ignorant of any hygiene, under-fed. Sam Coles began raising standards for the whole man and for all. That he is greatly loved goes without saying. His achievements have made him indispensable even to the government. This man, this great broad-shouldered giant, is both a living being and a symbol. What he does

Missionaries needed! Write to Loy L. Long, 14 Beacon Street, Boston, for information.

Mrs. David H. Rubenstein

Lavinia Scott

counts heavily for human progress in Africa. What he stands for is the healing and redemption of the human race by force of love.

Mary F. Cushman, M.D., practiced medicine for twenty-nine years in Maine and Massachusetts. At the age of fifty-two she embarked for Africa as a Congregational Christian missionary. In a small adobe hut, under its grass-roof, she hung out her shingle in a land where only the witch-doctor practiced hitherto. Then, she gradually built up her own medical center—a primitive home for herself, a dilapidated dispensary and some thirty grass-thatched huts. This grew. And today there is the small but well-equipped Chilesso Hospital—serving an area as large as Massachusetts and Connecticut. What cannot a single, single-minded person do if she but will!

Ray E. Phillips and his wife approach the problem of Africa in another special way. The racial situation in many parts of Africa is probably the most discouraging in the world. It cannot be solved by government, for the government is too deeply involved; nor by money interests, for these are themselves implicated in its evils.

As the spirit of liberty ranges across the earth, giving so-called "backward peoples" a new feeling of self-respecting forwardness, there can be no peace, no happiness, no lasting prosperity and no good order until the loud crescendo of a peoples' symphony has reached its climax. Yet, this means violence unless that symphony is made a part of the great world symphony in which the human spirit rises up to meet the spirit of the living God.

It is to this end that Ray and Mrs. Phillips orient their work: in the highly developed research and analysis of our Jan H. Hofmeyr School for Social Work, in the educational and inspirational program of our Bantu Men's Social Center, and through the general Social Welfare Board. As Dr. Phillips says: "Those on top—the 'haves' and mostly white—are slowly learning the lessons of their stewardship; and those underneath—the 'have-nots' who are black, brown, and yellow—are clamoring for fuller opportunities in economic, political and social spheres."

This means violence unless . . . Can we not understand?

But violence is not necessary—it is not inevitable. Only as the love of power persists too long will there be terror, red or black. The force of love is infinitely stronger.

Why, then, must we limp along with only a little support, only a few workers, only a tiny trickle of new blood, only a lip-service to the Cause which alone is left to save our world?

One afternoon in 1946 our emissary to Africa, John A. Reuling, met in a palaver-house erected by an African chieftian on a mountaintop, to discuss at leisure and in proper state the needs of the 5,000 people over whom this chieftain rules. The chief on his official stool, Dr. Reuling on a special chair, surrounded by native councillors and people, sat facing each other, picking each other's minds. What was it that the chieftain wanted? He wanted Christian teachers, Christian doctors, Christian preachers. How would they be housed and equipped? He, the chieftain, would see to that if only these helpers were sent from the United States by our Congregational Christian churches. Then John Reuling had to say, chagrined: "I'm sorry. It can't be done. We haven't the money to match your offer or to meet your need."

Money—offer—need? Shall Congregational Christian missions someday have to whimper, "Too little and too late?"

Support these missionaries by increased giving through your local Every Member Canvass.

FLASH News

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CALENDAR NEWS ITEMS

POSTWAR EMERGENCY PROGRAM PROGRESS

THIRTY THOUSAND DOLLARS FOR NEW MISSIONARIES. By recent vote of the Prudential Committee of the American Board for Foreign Missions, a total of $30,000 of Increased Apportionment Giving to the Postwar Emergency Program has been allocated for the support of new missionaries at strategic postwar stations. The following new missionaries were commissioned during this year—May, 1946–May, 1947—and have arrived at their stations:

AFRICA—the Reverend and Mrs. William R. Booth, Mary A. Beals, the Reverend and Mrs. Lee D. Bergsman, and Mr. and Mrs. David H. Rubenstein.

CHINA—Frances L. Whitaker, R.N., the Reverend and Mrs. Richard L. Jackson, Mabel H. Reiff, Edward C. Riggs, M.D., the Reverend and Mrs. Raymond B. Blakney, Mary R. Dewar, R.N., the Reverend and Mrs. David M. Stowe, Mr. and Mrs. Herbert A. Thompson, and the Reverend and Mrs. Gerald H. Snavely (associates).

INDIA—the Reverend and Mrs. Robert C. Mueller, the Reverend and Mrs. James R. Smucker, Mr. and Mrs. David K. Weimer, and Harriet M. Summerville.

JAPAN—Mr. and Mrs. Robert H. Grant, and John G. Young.

MEXICO—Mr. and Mrs. Malcolm S. Hayes.

NEAR EAST—Mr. and Mrs. John W. Scott, Turkey; Clara A. Engle, Turkey; the Reverend Walter B. Wiley, Turkey; the Reverend George F. Miller, Syria (associate).

PHILIPPINES—the Reverend and Mrs. David L. Hamm, and the Reverend and Mrs. Elton W. Brown.

MORNING STAR VI. During January and February 1947 a special committee, consisting of Clarence S. Gillett and Eleanor Wilson of the American Board for Foreign Missions and J. Leslie Dunstan of the Hawaiian Board, visited the Marshall and Caroline Islands to lay plans for the renewal of our mission work in Micronesia.

Their report strongly urged the necessity of securing at once a ship to carry out the rehabilitation of the mission work which has been disrupted by the dislocation of the inhabitants and the destruction of churches and schools. The ship will be used for carrying our missionaries, the native workers, building materials and other supplies to the many island stations in that area of the vast Pacific.

The authorities of the United States Navy in that area, who have been most coöperative in assisting the reëstablishment of our mission work, have endorsed the delegates' proposal and have recommended the type of vessel to be secured.

In its meeting on April 8 the Prudential Committee of the American Board

voted to purchase and equip a schooner to be named *Morning Star VI*. Thirty thousand dollars ($30,000) is to be raised for this purpose as a part of the Postwar Emergency Program—$20,000 to come from the Committee for War Victims and Reconstruction and $10,000 from Increased Apportionment Giving.

Morning Star VI will take its place in the succession of five gallant little ships of the same name, the first of which left Boston Harbor ninety years ago and carried the pioneer Congregational missionaries to plant the seeds of faith on those small islands of the Pacific. Through the blood and carnage of World War II those romantic but little-known islands have become a household word in America because of the amazing loyalty and heart-warming faith of the Christians of the Marshall and Caroline Islands.

In the foreword to a booklet describing the earlier *Morning Star*s, Admiral Chester W. Nimitz wrote as follows: "The days of those *Morning Star* missionaries were hard. They fought their tiny ships through heavy storms and heavy seas. But on the Micronesian Islands we have occupied we have seen the enduring evidence of that work. We are proud to follow their trails."

The American Board program calls for work to be reëstablished in the Marshall Islands and at the central points of Kusaie, Ponope, Truk and Palau in the Carolines. Miss Wilson and Dr. Gillett are now at work in the Islands. Other missionaries are expected to sail during 1947. The Hawaiian Evangelical Association which coöperated with the American Board in the first missionary work in Micronesia again is coöperating in the program.

The *Morning Star VI* funds may be raised in part by the issuing of shares in convenient denominations which can be taken by churches, Sunday Schools and individuals. Send your gifts to Harold B. Belcher, Treasurer, 14 Beacon Street, Boston 8, Mass.

TOWARD ONE NATION AND ONE WORLD. The Reverend Galen R. Weaver, of our Committee on Church and Race, reports that we have more than sixty volunteer speakers for interracial or other meetings on the subject of Church and Race.

Race Relations Clinics are proving popular. The Reverend John H. Gregg, minister of our Fresno church writes, "We had 196 people at the church on Sunday morning to hear Mr. Weaver's constructive message on 'The Church and Race.' Of the total funds of the Postwar Emergency Program allocated for this biennial emphasis on Church and Race, $8,424 has been expended.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for February	$3,181.43
Income for nine months ended February 28, 1947	$46,965.82

NOTE

The next issue of this magazine will be dated October but will appear September 15. Because of the mounting costs of production and materials there will be eight issues during the next twelve months instead of the usual ten

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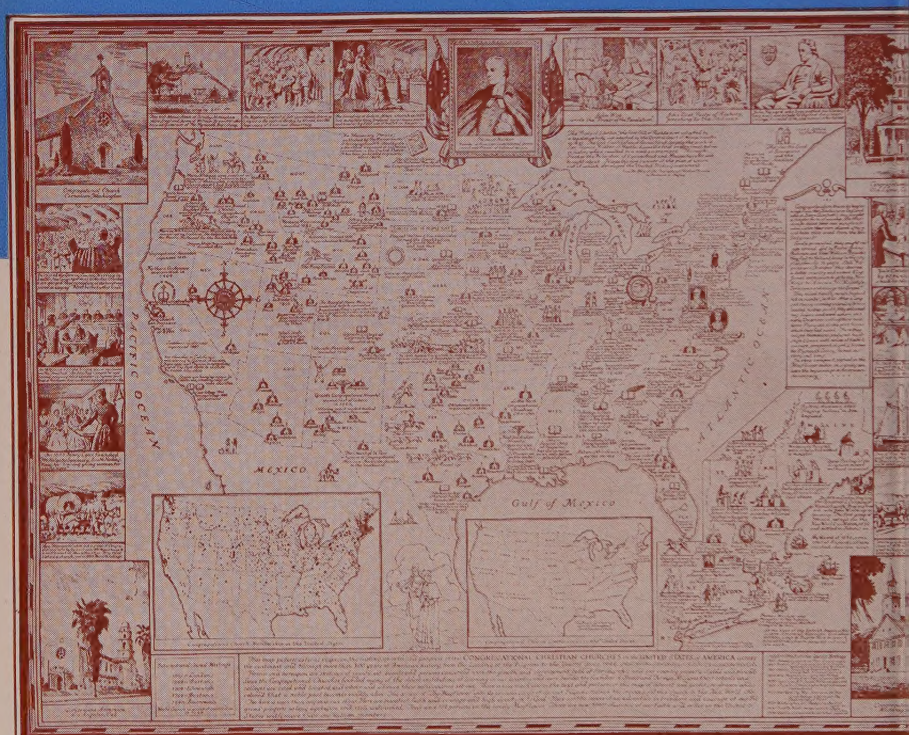
History of the Congregational Christian Churches in America

★★ *A Map in Seven Colors*



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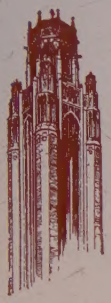

There are in the United States ten theological seminaries related by tradition and fellowship to the Congregational churches. Each has its particular emphases, entrance requirements and standards. But all of them are educating men and women for full time Christian service at home and abroad. For information regarding the special interests and program of The Chicago Theological Seminary please write to

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THE UNIT PLAN

The Unit Plan Committee seeks gifts from Congregational Christian Churches and individuals to make possible the continuance of annuities under the Original Plan of the Annuity Fund for Congregational Ministers at their promised maximum of $500 for a minister or $300 for a widow.

Gifts may be sent to your State Unit Plan Committee or to The Unit Plan, 287 Fourth Avenue, New York 10, N. Y.

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WRITE FOR A NEW DESCRIPTIVE FOLDER

We will be glad to answer questions if the age of the beneficiary is given. This determines the rate to be paid.

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston 8, Massachusetts